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Ready to Preach

The Rev. Clarence Reidenbach, D.D.
First Congregational Church, Oakland, Cal.

THIS composition is in answer to a question from the editor. The question is: What do you do to et yourself, not the sermon, ready to reach on Sunday morning? Two examples of the sort of thing meant were pplied: Beecher used to take a long alk. Dr. Beale, of Milwaukee, used repeat to himself this fine sentence om Herbert Spencer, "We are in the idst of an infinite energy from which l things proceed." The title above is mply a phrase from what Paul said the Romans; he was ready to preach e gospel to them. The word Paul used uld bear a good deal of meditation. It eant that he was eager, but it was a mpound word, the latter part of which as to do with mind, soul, emotion, mood. could be asserted that Paul said that e was in the spirit or mood to preach. e was ready. In fact, he was always ady, and he tells why. He wanted to npart a spiritual gift, and he was proud his gospel.

When the editor's question came to me, was nonplussed. It was something that had never thought about. I was not nscious that I ever did anything spe-al. I thought that I just went in and reached. A newspaper reporter one time anted to find out how Knute Rockne, Notre Dame, keyed up his men for an portant football game, and secured for mself permission to sit on the bench ring a contest. The time came for a bstitute to go in. Rockne gave the boy e word, and added, "Just play your ual game." That was all that happened. guess that what I have been doing is st to try to play my usual game. I have nsulted the men around me, and I find at they do substantially the same thing. ne of them said that he wants an hour just to sit quietly before the service, another that he takes Saturday evening to let his sermon soak in, and another that during the week he sometimes goes into the sanctuary to sit in a pew and reflect on what he would like to have said to him. Jason Pierce says that he spends a good deal of time on Saturday evening memorizing his scripture lesson and that that fructifies his mind and spirit.

I

I personally seem to be singularly lacking in any planned procedures for getting myself in the mood. I sleep until the latest possible moment. While I am shaving I mentally check over my sermon outline to ascertain what has grown dim during the night; after I am dressed I run my eye over my notes to restore the missing links. At breakfast I carry on a conversation while at the same time taking in the headlines on the front page of the newspaper and reading the more pleasant news on the sporting page. In a few moments after breakfast I am on the way to the church, where I must be by 9:45 o'clock for the early service. During the half-hour between the two services I am usually talking with the folks. The horrible thought comes to me that perhaps I am not really ready to preach, and yet I cannot remember an occasion, at least since my beginning days, when I have not been in the mood for it. If I have a sermon ready that I have confidence in, I am ready. The very act of coming up to the service is itself a stimulus to me. In fact, it stimulates me very much. Before the service I can feel a stepping-up process inside. In a way, it is like being alerted. During the service I feel a kind of elevated tautness. When the services are over, I am drowsy, and my legs ache so

that I can scarcely wait to get off them. It may be that my seeming casualness is a defense against becoming overwrought and that my lack of plan is really planned.

There are scripture verses that raise me in power; perhaps I should get up early enough to say them over on Sunday morning. "As your days are, so shall your strength be," is one of them. One's strength does so often seem to go up according to his needs. I say prayers, but most of them are what I call "spot prayers" from a suggestion that I picked up from Jeremy Tayor's *Holy Living*. I pray when I need a prayer or feel one. Some of them are simply the word, "Thanks." It is a sensible thing to expect one's prayers to be answered and to say thanks when they are. For years I tried to be a mystic. I observed weeks of prayer, that is, I prayed. I wanted to try fasting, but my wife, abetted by the doctor, would not permit it. I wanted the experience that the mystics talk about. I did not get it, which I still regret. Some of my friends insist that I am a mystic, but I honestly do not think so. However, there were results from those weeks of prayer. My convictions were re-enforced, even though I did not achieve the mystic elevation. I have some items of faith that no doubt are always operative whether I am thinking of them or not. For instance, I believe that if I simply do my part in life, God will always do his; there will always be a way. I do not consciously say that over on Sunday morning, but I am sure that it says itself.

II

Some fortunate souls get a real lift from poetry. I am sure that I do not turn to poetry often enough. I have a few selections that have really gripped me. One thing that I know by heart is the first verse of Angela Morgan's "Kinship." Here it is:

"I am aware,
As I go commonly sweeping the stair,
Doing my part of the every-day care—
Human and simple my lot and my share—
I am aware of a marvellous thing:
Voices that murmur and ethers that ring
In the far stellar spaces where cherubim sing.
I am aware of the passion that pours
Down channels of fire through Infinity's doors;
Forces terrific, with melody shod,
Music that mates with the pulses of God.
I am aware of the glory that runs
From the core of myself to the core of the suns.
Bound to the stars by invisible chains,
Blaze of eternity now in my veins,
Seeing the rush of ethereal rains,
Here in the midst of the every-day air—
I am aware."

There is a hymn that has an extraordinary effect on me. It is by Ebenezer Elliott. Here is the first verse from it:

"When wilt thou save the people? O God of mercy, when?
Not kings and lords, but nations; Not thrones and crowns, but men.
Flowers of thy heart, O God, are they;
Let them not pass, like weeds, away;
Their heritage a sunless day: God save the people!"

III

A preacher should ordinarily be physically ready. He should be rested and fresh, although I have sometimes done exceptionally well when I was tired; I seemed to make an effort to compensate for the tiredness. As for me, I need to be in shape more when I am preparing the sermon than when I am to preach it. In my student days at Yale, I once took the time I usually spent on my sermon on Saturday afternoon to go to the baseball game, and happened to sit behind Oscar Maurer, of Center Church. I mentioned the Saturday afternoon predicament, and Maurer said that he had finished his sermon the day before. At that time I did not see how on earth a man could accomplish such a feat, but I now finish by Friday noon, and sometimes on

Thursday morning. The relief I get from it is a fine preparation for Sunday. For many years I have played golf on Saturday afternoons, although I have omitted it for the past two years in favor of psychiatric counseling, in which I have become interested. However, I am again feeling the need for exercise, and will have to make some plan for it. On Saturday night, I get my notes in mind and then relax. I like to read, and I usually read something light at that time. I am extraordinately fond of mystery tales. I never go out socially on Saturday evenings, although I find myself rather frequently going out for weddings. It seems to be the fashion now to be married during the week-end. However, weddings are usually over by nine o'clock, so far as the minister is concerned, and a man can still get his sleep, although I waited for two hours recently for the groom to show up. He did, and the bride's gratitude for my waiting was still a help the next morning.

I set great store by being mentally or thoughtfully ready. The sermon is not a thing apart; it is part of the man, and when that is ready, that much of the man is ready. The only times when I did not feel in the spirit to preach were in my student days when I did not have enough time to prepare and when I knew good and well that I did not have enough to say. I had to take too much out of courses and out of books. I had not seen enough of life. There just was not enough in me. I like to let the sermon come on gradually. I am all the time jotting down ideas on slips of paper, and when I want a sermon, I look over those ideas. I take the one that talks back to me the loudest. Once I announce my subjects in the calendar a week in advance, I must make up my mind ten days in advance. That means that each sermon gets ten days for its final form. A man can think of a lot of things in ten days, and the subconscious hits in a lot of good licks. I don't try to preach great sermons any more; if one should turn out to be unusual, that would be its own fault. I do try to be interesting, and I try to be helpful. I want to make people better, and I want to make them feel better when I can. One hears that the sermon is the high point of the week for the minister, and I suppose it is, but I now try to forget that and take it in stride. It is better for me to play my usual game. It keeps me from getting orational. Another point is to avoid overloading the sermon. After my meager early days, I found myself in a period when I was crowding in too much material, and I discovered that if there was too much verbiage inside me, it seemed to curdle, and would not flow.

IV

The preacher should be aware of the importance of being emotionally ready. Practically all of us went to school a long time, and ran the risk of becoming intellectualized and academic. At any rate, the educated man is likely to be highly interested in ideas. Of course, ideas are essential, but there is a danger in the exaltation of the intellect. It neglects the emotions too much. As I see it, one of the great needs of our churches is that the preaching be more emotional. The bulk of the needs of the people, even of the educated people, is not intellectual but emotional.

Now, if a man is to be emotional he must have some feelings about what he is saying and about the people to whom he is saying it. He needs enthusiasm for his gospel and compassion for his people, as Paul was proud of his gospel and eager to impart a spiritual gift. For myself, I find that personal contacts through the week have me ready to preach. I go over the needs of the people I know when I am preparing the sermon and when I am thinking about what I want to express in prayer. Having been here for almost thirteen years, I know a good deal about the people of the church I am in. My personal relations give me feelings of emotional security and inspiration. One woman sat in front of me who knew that

she had an inoperable cancer and who licked it for two years, living a happy and useful life, and she did it by the power of the spirit. For two years I have generously been permitted to take the courses in psychiatry at the University of California Medical School; I have looked upon the power of the spirit for evil and for good. Besides that, I have been rejoiced in my soul at the opportunity to help people untie knots in their emotional tangles. I have been made an honorary member of Alcoholics Anonymous; I go to their meetings, I go on call, and I hear their confessions, which they have to make to someone. Those people can wake up one's emotions and quicken his faith. Now, not every man has these same conditions, but he does have opportunities to see life as people have to struggle with it.

V

The upshot of my experience seems to be that I am getting ready to preach most of the time. While I am preparing my sermon, I am preparing myself. The things that I am going over in my thoughts have an effect on me. My whole present and past experience is ransacked for materials and inspirations. Of course, I run my mind through the Bible from beginning to end each week. I think of what I have read on the devotional act. Glenn Clark and George Washington Carver, with their experiences, come back to me frequently. The most helpful book of prayers I ever read was the one by Orchard, published about 1920. Philosophy has been at times a help. Bergson and Whitehead, to name two men, had a kind of mystical effect on me. I am a member of the American Philosophical Association; their meetings sometimes induce in me a devotional feeling, believe it or not. Professor Lenzen, of the physics department of the University of California, gave me that feeling of devotion with a paper on "The Concept of Reality in Physical Theory." It is a good thing for a man to see matter dissolve from before his eyes

There are books on psychiatry that fil me with reverent awe. Dr. Maurice Levine wrote a book on *Psychotherapy in Medical Practice,* in which he says: "It is a clinical fact that in both children and adults the lack of the capacity to give love and affection is one of the most important of the aspects of immaturity, most important in the sense of leading to unhappiness, to nervous illness, and to an essential lack of success in life" (p. 294). Books like *How Green Was My Valley, The Keys of the Kingdom, The Raft* and *The Robe* have left their residue. I often think of great sermons I have heard from such men as Charles R. Brown, Lynn Harold Hough, Bishop McConnell and a Negro preacher I once listened to down in Alabama.

Then there are great people, well known and unknown, that I have known or read about. The greatest of these is Jesus. John Stuart Mill once wrote about Jesus in a letter, a part of which I remember as something like this: "I have long had the highest admiration for Jesus, which sent me to a study of the records of his life, and which in turn increased the admiration, until everything that is a living principle in my life is connected with him." I first read that in 1917, but I still feel the same thrill from remembering it that I felt when I first came upon it. Everything that is living and good in my life is connected with Jesus. These are samples of what to me are treasures. They are both new and old. Every man will have his own store. Whatsoever a man has that is true, lovely, important, and all the rest, let him think on these things. The point is that in thinking on these things he will not only be preparing his sermon, but will also be getting himself ready to preach.

When I go into the pulpit I feel all right, if I feel that I have done the best I could to get ready. Then I just leave the rest to God. He will do everything needful that I could not do.

We Make These Claims

The Rev. Jerald H. Snavely
Chaplain U.S.N.R.

THE religious section of *Time Magazine* has carried indictments of several chaplains charging the eligious education of Protestant Churches s ineffective in view of the widespread eligious indifference on the part of our ervicemen. The fact that *Time* carried ese does not make them authoritative, t rather that a popular voice has proaimed a common conviction. For the ast decade or two we have taught many of ese young men in our parish schools. Now ey are soldiers or sailors. The military fe is not a tutor to the moral life; it as been and is the ultimate test, the sureme examination. The majority have ailed, but at the same time, their failure dicts their teachers. More specifically, indicts us, pastors and churches.

While I am dismayed at the many overt cts of immorality, as a churchman, I m more dismayed by the religious infference on the part of young men whose rvice records show them to be memers of our churches. Such apathy on the rt of those raised in Christian homes, ained in our church schools, and nomal members of the church, is most singarly appalling. Prompted to make their vn decisions, the whole question of reion and the church has been set aside. 's like packing a sea bag before leaving e States. You can't take everything; rplus gear must be tossed away. Worip isn't vital and the church is unimrtant—I'll just dispense with these.

Having been a so-called director of reious education prior to entering the aplaincy, this whole question smacks me ght between the eyes. It forces me to k the question, "What was wrong?" d prompts me to attempt an answer. The question: How could the young men be raised in our pastorates, taught in our Sunday Schools, attend our churches, and yet, exposed as they were to the religious life, not catch a contagious dose of vital, all-important Christianity?

The answer: Immunity!

Moving from one war-ravaged part of this earth to another, viewing the world in all its catastrophic aspects, believing the ultimate problem of man to be the spiritual, religious, moral; and that the church has the message of salvation, and then experiencing the apathy of those we would call members of that institution and recalling the ineffectiveness of so many local parishes—there can be but one prayer—God be merciful unto us!

Believing that in terms of effectiveness and mission our Protestant churches are spiritually at a low ebb, I recall a passage in a book called *The Catholic Pattern.* I haven't the book (one of those things I left behind in my own packing), so I lack the author's correct name and the exact quotation. But the gist was this: "When the Catholic Church was at its lowest ebb, and when everyone seemed to think that it was a lost concern, it was then that it made its greatest claims, viz., the infallibility of the pope."

I

In a critique of our parish religious life, this seems to me a most pointed clue as to our predicament. We have not made great claims for our church and therefore no great demands upon its members. Our churches have become so easy to belong to, and so undemanding that we often wonder how any one can refuse to

share in them. Therefore our greatest enemy in the religious training of our youth has been the lukewarm indifference on the part of our adult members, so often their parents. Thus the young are rendered immune, for the power of suggestion is much stronger than classroom technique. Therefore we can teach our children the vital importance of the Christian religion until world without end —but when their mothers and dads do not consider it important enough to get out of bed in order to worship Sunday morning—our best materials, visual aids and patient teachings, are blown into futile fragments by this domestic atomic bomb.

First of all, we as pastors need to sense not only the high calling of the ministry, but also of the Church, and we need to perfect a doctrine and a theology of the Church. We can no longer be satisfied that we are Protestants. We must now affirm.

If we really believe that the church is the mystical body of Christ, I say if we *really* believe it, then this divine privilege becomes a terrifying responsibility. Certainly we are not carrying the analogy any farther than Paul when we remind ourselves of the great demands Christ's spirit made upon his body—even to the extent of the cross.

The issues which confront the church today, immorality, social problems, the question of race, demand the healing spirit of the Master. If we, the body in which his spirit is incarnate, live the story of the good Samaritan or take our places with the publicans rather than court the favor of the rich and powerful, such action will be offensive and make participation costly. But certainly Kierkegaard interprets the New Testament correctly by saying that when the Christian gospel parts with the element of wonder or becomes altogether inoffensive to those who hear it, it is fatally untrue to type. Remove this distinctive feature of the gospel that it offends and its savour is gone. "Ye are the salt of the earth. But if the salt has lost its savour, wherewithal shall it be salted? It is thenceforth good for nothing but to be cast forth and be trodden under foot of men." Could it be, I ask myself, that when I see servicemen cast the church aside and trample it under foot in their reckless rush for sensate pleasures—that the prophetic answer has already been given to my question, why? I think it has.

Therefore religious education cannot be indicted alone, but only as an important part of the church program as a whole, the totality of which needs to be infused with new vitality.

II

This may be slightly caricatured, but by and large the Sunday School takes the child at Nursery age, introduces him to happy times and experiences in the church. Kindergarten; we try to develop their awareness and appreciation of God, the reason for all their varied experiences of this intriguing world. Primary; the life and times of Jesus, and his teachings. Junior; the Bible, its make-up, content, the church, its history and worship. All this time, while we may have had poor teaching, we have had good attendance. But now the pupil is about 12 years of age and enters the pastor's training class and is taken into the adult church. The unique and distinctive function of the church is its corporate worship. But how can any Sunday School succeed in teaching a child to believe that committing his life to God is eternally important and then usher him into a half-filled sanctuary and into the membership of a church with some 2500 members, of which 400 keep him company? And then probably his mother and father are sleeping this one out. Some one was wrong. Maybe the teacher was just a little too excited.

The weekly hour of public worship is not all that is expected of a Christian. Rather it is the rock-bottom minimum expression of religion. Here God speaks to his children, Christ speaks to his church. If we are not there to worship and to

ear, the greater expression of our re-
gion in terms of Christian service will
ot follow.

But instead of establishing its objec-
vity, and making great claims for wor-
ip and making demands on our people
we fret away our time to get a better
oir or better publicity, or a better organ
organist so that we will attract more
ople. Sometimes we even get desperate
d try to produce better sermons. And
call, call, call on our delinquent mem-
s, pleading with them to come. And
aybe we will have a big church loyalty
ve with a story that runs something
e this: after all, you wouldn't want to
e in a community that did not have a
urch. Well then, you should get behind
and contribute. Brother, then we are
ally groveling.

Assuming that the average pastor does
nse the high calling of the church and
s prepared his people to look upon the
rvice of worship as an objective reli-
ous experience; of coming to do some-
ing, rather than to listen passively; of
inging their offerings of praise, peni-
nce and thanksgiving to the altar of
od on whom they are gratefully depend-
t; and to hear the Word of God, re-
aled in Christ who now speaks through
is Church; if this exalted message of
e church has been proclaimed, then the
an who comes has made his commit-
ent. The man who stays away has made
s choice. In that case, let his choice be
ade clear to him and to the community.
hy shelter him from the reality of his
cision by carrying his name on the
urch records? If his decision is dan-
rous and disastrous, then shock him to
s senses. It is for his own good, as well
for the good of the church. For the
urch suffers mostly, not from the an-
gonist without, but from the indifferent
otagonist within. The first job we have
t to do is make clear the exalted claim of the church that speaks for God. Our advertising should not be—featuring Miss Aria Operatic, but one huge sign in the community's mind—at 11:00 we will worship God here! The second job is to clean house.

III

To make this demand of the minimum religious expression may necessitate a program of worship opportunities to match. Quite a few chaplains have sensed the value of an early morning communion, a mid-morning service of morning prayer, and the more formal service at the standard hour.

When the church becomes self-conscious of its exalted mission and makes its divine claims upon man, then will religious education have for itself a more clearly outlined task, in which the pastor is going to have to take a larger part in the educational work. But more important, if we can awaken the adult members of our churches and convert them to zealous Christian parents, then we will be able to remove the artificial character of the Sunday School as an exclusively commissioned enterprise to teach children about God, and get the basis of their instruction back into the home where it rightfully belongs. But people are not going to take their religion seriously until the church takes itself seriously.

In other words, I am saying that Johnny didn't come to church last Sunday out here in the Pacific because he was never wed to it. The bride of Christ! Religious education must be a period of courtship, the result of which will be the marriage of our youths to the church in never-dying love, honor, and obedience. Then whenever it speaks, they will want to listen; wherever it speaks, they will want to go hear; and having heard, they will want to do.

Christ and Hamlet

An Easter Fugue on the Theme Resurrection

The Rev. Harry R. Butman

Minister, Allin Church, Dedham, Mass.

OF all characters born of the creative imagination none has more thoroughly taken captive the critical mind than Shakespeare's master-man, the tortured Dane. The actor considers his career crowned with honor and glory when he essays the vitalization of that historic role; the critics endlessly praise the nobility and beauty of the prince. Even the lay beholder, seeing such a production as is currently appearing, with Maurice Evans making great music of the magical lines, is profoundly impressed by the play, and the conception of the chief character. (An exception should be made, perhaps, of Rufus Jones' farmer, who said, after seeing Hamlet, that he didn't think much of it,—"It was nothin' but a bunch of old proverbs.")

John Masefield acutely points out that each of Shakespeare's great tragedies may be expressed in the figure of some one caught in a net. Macbeth is a ruthless man so caught, King Lear a strong man so caught, Othello is a passionate man and Antony a glorious man so caught. Hamlet is a wise man caught. He is a man too wise for his time and his task. He is surrounded by men who are enemies of intellect. "The King is a drunken, incestuous murderer who fears intellect. The Queen is a false woman who cannot understand intellect. Polonius is a counsellor who suspects intellect. Ophelia is a doll maid. Laertes is a boor who destroys intellect. . . . The only friends of the wise man are Horatio, the school fellow, and the leader of a cry of players."

But as one reads the play again and again over the course of years, and especially when he reads it against the background of the Bible, he becomes aware that the wisdom of Hamlet is a sick and sterile wisdom. It is not the kind of knowledge the writer of Proverbs advises men to get with all their getting. It is the wisdom of the natural man, raised to the highest power, and it is no tree of life, but a upas tree. Its possession leads to indecision, anguish and death. Though Hamlet sees with a clarity denied the others, the net result of his intellectualism is to keep him standing still, while the pressures of life build up around him to a shattering explosion. When he finally acts, it is not the result of thinking at all. It is rather a sudden emotional blaze, initiated by Laertes' disclosure that his rapier point is poisoned. Then Hamlet's chief deed of the play comes, and he avenges his father, not by the use of his intellect, but by an animal act of stabbing the cowering King to death.

I

Hamlet has been called the "first modern man" and the phrase gives a hint of Shakespeare's incredible prophetic vision. For modern man is much like the melancholy prince. He is too wise; like indecisive Hamlet he cannot act at early stages, when life begins to swing into evil channels. He cannot, for example, bring that early force to bear which will check incipient war, because he sees all sides of the question with paralyzing clearness. Thus he remains irresolute, "sicklied o'er with the pale cast of thought," while twentieth-century Neanderthalers, crude simple brutes, enact their vicious desires. Then, almost with a yell of fury, he makes war, and with his wisdom, speedily destroys the simple villains

ıd dies in the doing of it. How fan-
stically bloody is that last scene when
ıe King, the Queen, Laertes and Ham-
t, dying violently, follow into limbo
ıose others whose outrageous deaths
Iamlet's lethal wisdom had brought about
Polonius, Ophelia, Guildenstern and
osencrantz. And here is a deadly par-
lel that gives us pause. The world's
eat intellects, during recent years, have
iled feverishly, with more backing of
ower and wealth than ever before granted
men of knowledge. And the result,
warfing the puny blood-letting of the
st scene, is the cosmic destruction of
iroshima and Nagasaki. The modern
isdom that could not act to make peace
ıd give life, that stood still while the
ar tides mounted, has gone mad with a
ream and produced the A-bomb.

II

Now it is obvious that the kind of wis-
om Jesus possessed was of different
etal. He came of the great Hebrew
adition, which indissolubly linked wis-
om and ethics. Mere knowing for knowl-
lge's sake, the Hebrew saw, was not
nough, even in a simple pastoral age.
ntuitively he understood that the mastery
facts without an ethical insight as to
ow the facts might be used to aid man
ıd glorify God, was a dangerous mas-
ry. He would have shuddered at the
cent mood of science which held that
e scientist had no moral responsibilities
r the application of his discoveries, and
ight therefore with a blithe conscience
ace hideous implements of destruction
to the hands of men. As fathers, such
rvants would show a more Hebraic wis-
om; they would not put loaded double-
rreled shotguns into the hands of ten-
ar-old boys; as research men, scientists,
ey had no such scruples. Now, seeing
e results of their knowledge, they are
sitant and uncertain. They have found
experience what Shakespeare guessed,
ıt pure intellect makes poisoned rapiers
ıd chain reaction bombs.

The wisdom of Christ, the highest manifestation of the Hebraic tradition, was a white wisdom of living. It led, not to complex ponderings and indecision that culminates in witless massacre, but rather to the doing of good deeds. It likewise led to purposive living. The contrast between the life of Jesus and the life of Hamlet is as wide as the gap between frustration and achievement. For all his high intellect, Hamlet was life's puppet; Jesus was its master. Jesus walked with purpose and meaning; Hamlet drifted, alternately protesting and acquiescent, to the maelstrom of his doom.

And just here I confess that for a long time at this point in my thinking I was puzzled and troubled. For a wry conclusion was forced on me as I pondered, and it was this: both Jesus and Hamlet came to untimely deaths. The white wisdom of Christ, the gray wisdom of Hamlet; the one flickered out as the result of a Roman spear thrust; the other perished on a poisoned point. Well had Koheleth studied the nature of this world: "The wise man's eyes are in his head; but the fool walketh in darkness; and I myself perceived also that one event happeneth to them all. . . . How dieth the wise man? As the fool." This was a mournful inference, and one I found inescapable.

Yet when the solution of the dilemma came, I felt very much as we feel when we have discovered a hidden face in a puzzle picture. After it has been seen, we wonder that we could have been so stupid as to have missed it. The answer lies, of course, in the fact of immortality; apart from the Resurrection of Jesus, his life is a dark enigma to the faithful, the picture of a perfect Man on a Tree, forsaken by his friends and mocked by his foes, crying his abandonment to the cloudy and uncaring sky.

[It was L. P. Jacks who supplied the direction for my eyes. In his *Confessions of an Octogenarian* he points out that he came to the conclusion late in life that the central theme of the New

Testament is the immortality of the believer in Christ. He goes on to say (p. 233): "A habit of mind more inclined to synthesis than analysis, had already brought me to a cognate conclusion in a wider field. Under Darwin's influence I had long looked upon Nature as 'red in tooth and claw' and found that view difficult to reconcile with the Power that makes for Excellence. Studied piecemeal, Nature seemed pervaded by a cruel struggle for existence in which the high values were utterly disregarded. But when . . . I came to see that the struggle for existence between species is subordinate to a wider pattern embracing Nature as a whole—that of an organized offensive against death, an economy of co-operative resistance to the forces threatening the common life, which in every living thing plays a part, red in tooth and claw though its part may be. Between this conclusion about nature and the foregoing about the New Testament there was a certain Harmony. The offensive against death, launched on different levels, was common to both."]

III

With these lines in my mind I turned back to Hamlet and saw that the play, like the New Testament, was crammed with references to immortality. It is the most religious of all Shakespeare's writing; its references to God, Heaven and Hell make a play religious. Remove the concept of immortality and the drama falls to pieces. But this is the core of the difference between the play and the Gospel: the protagonist of Hamlet is obsessed by fear of hell; this factor has no bearing in the conduct of Christ. When Shakespeare wrote, the fear of hell was a real thing, for hell was a real place. In Hamlet immortality is never denied, it is simply feared. The play is not nine lines old before this horror makes quiet entrance; Bernardo is sick at heart at what he has seen. And when the spirit of Hamlet's father speaks, his preface is hints of a "tale whose lightest word would harrow up thy soul"; and when his charge of vengeance is over, he returns to "sulphurous and tormenting flames." The reader of today, to whom hell is a figment of yesterday's theology, can never get the essence of Hamlet's struggle unless he realizes that the prince was haunted by the thought of the afterlife, both heaven and hell. Two illustrations will suffice. Five minutes after he is assured of the King's guilt, Hamlet has a chance for simple direct vengeance. But he refrains:

"Now might I do it pat, now he is praying:
And now I'll do it: and so he goes to heaven;
And so am I revenged. That would be scann'd;
A villain kills my father; and for that,
I, his sole son, do this same villain send
To heaven."

So Hamlet will not kill the King then, but when he is

". . . about some act
That has no relish of salvation to 't;
Then trip him, that his heels may kick at heaven
And that his soul may be as damn'd and black
As hell, whereto it goes."

Again, in the famous "To be, or not to be" soliloquy, it is the fear of the afterlife which makes Hamlet hesitate. He dare not escape by suicide from the burden of his problem, but halts for "Dread of something after death," which puzzles his will and makes him coward.

But (to cut short a complicated matter) there is in Shakespeare evidence of spiritual progress. Even as J. S. Bach invariably closed his minor compositions with a major chord, so the Bard ends on a happier cadence. Though briefly hinted at, there is a long pilgrimage from the freezing terror of the afterworld that in the opening act distills men "to jelly with the act of fear," to the vista that opens in Hamlet's noble final words to

s friend when Horatio would join him
suicide:

Absent thee from felicity a while
And in this harsh world draw thy breath
in pain
To tell my story."

And the same silver motif of hope
immers in Horatio's lines:

Good night, sweet prince,
And flights of angels sing thee to thy
rest."

And thus we modulate into the ma-
stic theme Resurrection, the leitmotif
the New Testament. During the days
his flesh, Jesus spoke little of the de-
ils of the after-world, save only to tell
the rich man in the flames, far from
braham's bosom, and to remark almost
sually that the children of heaven are
t given in marriage. But his whole doc-
ne and doing showed that point and
rpose which comes of a conviction that
od is not the God of the dead, but of
e living." And as he went up to Jeru-
lem knowing that the malice of men was
be vented upon him, he told his be-
wildered disciples that he should rise again the third day. He staked his all on his Resurrection; accomplished, it was the fulfillment of his faith, the perfecting factor of his work. Those who lightly pass over the puzzling stark fact of the Resurrection, esteeming it of less worth than the Sermon on the Mount, or the Parables, are dilettantes in things spiritual.

For this is the conclusion of the matter, that apart from the world to come, no wisdom has perfect point; for wisdom in living is a fruit so sweet and so slow-ripening that it never comes to full maturity in this world. "And if Christ be not risen, then is our preaching vain, and your faith also is vain." In our congregations this Easter Sunday will sit the loved ones of many, who, like the two princes, the Prince of Peace and the Prince of Denmark, have died by the violence of men while they were yet young and their work was still latent in their hands. Therefore on Easter morning let us play, not with uncertain note, but full organ and with all instruments, the ancient and ever-living theme, our great trumpet-cry of victory:

"Now is Christ risen from the dead."

A Special Notice

The Lenten Book for 1946

After several years' discussion the
oject of a special book of devotion
d meditation for Church people for
nt has come to fruition with the pub-
ation by Harpers of *Those of the*
ay, by Dr. Willard L. Sperry. This
orthy book is the first of a series to be
ued annually under the sponsorship of
e International Council of Congrega-
nal Churches. The Council, through its
icers, requested Dean Sperry to pre-
re the manuscript, and it has been done
his best style.

The book, of 146 pages, is divided into
rteen studies of themes germane to
nten thought. The style is clear and intimate and the content is deeply spiritual. Some of the themes are: The More Excellent Way; The Two Ways; The Well-Worn Way; The Highway of Habit; The Narrow Way; The Uphill Way; The Unequal Way; The Unknown Way, etc.

Every pastor needs this book of inspiration and instruction and will want to share it with his people, not only for this Lenten Season but throughout the year and the years to come. Copies may be secured from The Pilgrim Press, Boston and Chicago, at $1.50 per copy.

F. L. F.

The Methodist Church Studies Enlistment and Training of Ministers

THE great Methodist Church is feeling a growing scarcity of ministers, as are many other religious bodies, but it is not content to allow this condition to continue. The Methodist Church has initiated a program of recruiting and training which aims shortly to remedy the situation. As a foundation for its program a study has been made of methods and purposes in both fields of recruiting and training and the results have been published in a pamphlet which may be secured from the office of the Department of the Ministry, 287 Fourth Avenue, New York 10, N. Y.

Enlistment

The ten ranking elements in the program of recruiting, in order of importance, determined on the basis of a referendum to ministers and lay persons, are as follows:

1. Local minister to place stress on the need of more young men to enter the ministry.
2. Promote the idea of a longer tenure by discouraging frequent changes of ministers.
3. Promote the idea of adequate salaries for properly prepared effective ministers.
4. Establish an adequate pension system for ministers.
5. Include in church budget an item for one or more college scholarships for young men who will enter the ministry.
6. More recruiting activities by the college in the local church for the proper type of young men for the ministry.
7. Stress the work and calling of the ministry in local youth groups and all institutes for young people.
8. Local groups of men or women in any church can take as a special project the providing of money to assist worthy young men who desire to enter the ministry.
9. Provide modern parsonages for all ministers.
10. Local laymen to assist ministerial students in finding employment when the student is not in college.

In addition to these "rated" suggestions, the following were emphasized:

Laymen should understand the large place the ministry holds in life's economy.

Most ministers can do more than they are now doing to encourage the proper type of young men to enter the ministry.

Ministers can invite representatives of denominational colleges to visit the local church and interview prospects for the ministry.

Social functions can be arranged by ministers for homecoming theological students and at such a function the student can tell prospective ministers about the college and its program.

Ministers can have theological students speak at church school or church services upon the work of the theological school.

Training

On this topic the "rated" suggestions in order of importance are:

1. A greater stress on the translation of abstract theological doctrines and ideas into practical language so as to provide better guidance and principles of conduct for everyday living.
2. Develop ministerial initiative in the church program and leadership in the local church.
3. A system of supervised practice in the art of preaching and church management closely directed by a professor who acts as a critic of ministerial activities.
4. Church polity which includes an adequate understanding of our system and its procedure in the total church program.
5. Ethics, dramatics, philosophy, English, psychology, public speaking, finance and business administration and parliamentary law in pre-theological or

theological school should receive more emphasis.

6. Plans for placing more responsibility of leadership upon the shoulders of the laymen.

7. More emphasis upon the study of Sociology as applied to church and community life.

8. Course of lectures by qualified laymen on the "Relations between Pastors and Laymen."

9. How to do more effective pastoral calling and counseling.

10. Stress in service training by reading of the best books on biography, history, psychology, philosophy and sociology, as well as religious literature. Additional suggestions of importance but not "rated."

Better training for the administration of the youth program of the church.

Better methods of conducting evangelistic services.

For persons who expect to work in the rural fields, more courses in rural economics and rural sociology.

Study of all denominations as well as programs and objectives of Federal, State, and County Councils.

How to conduct funerals and weddings and program events for special days.

Promote the idea that professors in the theological schools should periodically return to pastorates as D.S.'s do now.

Ministers should be taught to delegate more of the responsibilities of the church to the laymen. One man, although a good minister, cannot do all the work required in any church.

Young ministers should be impressed with the necessity of continuing their study and training even after graduation from the theological school in order to improve their efficiency.

Other religious bodies as well as the Methodists and our own, are giving special attention to these items. The Roman Catholic Church has initiated a nation-wide program of intensive recruiting expected to produce 7,000 candidates for the priesthood and 25,000 candidates for the religious orders of nuns and teachers.

The Presbyterian Church announces that with more than 1,900 vacant churches, it will plan a recruiting program immediately. The Baptist Churches have set up a committee of experts, headed by Professor Hugh Hartshorne of Yale Divinity School, to study the situation in these churches. A report of this commission will be presented in the next issue of the QUARTERLY. Other church bodies are likewise working in this direction.

The Congregational Christian Department of the Ministry is completing its study of a whole range of problems in our own churches and will have a definite program to present to the General Council when it meets at Grinnell in June.

O Thou Eternal King

O Thou Unchanging Theme,
Thou Christ, God's only Son.
Who through the endless march of time
With mankind marches on,
To Thee we humbly bow,
O Thou Eternal King.

O Thou, the Greatest Thought,
The Kindest Being known,
The Highest Pattern man has sought
Or man has ever shown,
To Thee we humbly bow,
O Thou Eternal King.

O Thou Eternal Truth,
By which all truth shall be,
The feeble man and sprightly youth
Together honor Thee.
To Thee they humbly bow,
O Thou Eternal King.

O Thou Eternal Son,
With loving eye and mood,
Come walk the streets, renew the plan
Of worldwide brotherhood,
That all the earth may bow
To Thee, Eternal King.

THE REV. JAMES W. KEMMERER, *Adams Center, N. Y.*

Seminary Students Exchange

(To be a regular section in the QUARTERLY)

NOTE: In my visits to the Seminaries I frequently meet young men who have ideas of worth to the fellowship at large and of particular value to seminary students. It has been proposed that the QUARTERLY set aside space where students may have an opportunity to present their views and suggestions and which will serve as a medium of exchange between students in the various seminaries. Herewith are presented by two Andover-Newton Seminary students proposals looking toward this end. I hope very much that students in other seminaries will care to participate in this project and make this section of the QUARTERLY as interesting and valuable as possible. All communications for this department should be addressed to Mr. John W. Abbott, 210 Institution Ave., Newton Center 59, Mass.

F. L. FAGLEY

WE theological students are, in the pattern of St. Peter, "a peculiar people." Around the country we are clustered in small groups which bear the benevolent blessings of alumni in the year-book list of "ordained ministers." The churches from which we came are conscious of our existence as Sunday School graduates and as names on the mailing list. The churches to which we go are vividly aware of the blight of our youth and inexperience. We are like Socratic gad-flies alighting on the church until the day when we, too, will be full-fledged ministers.

Preparing for the ministry today is a fascinating adventure. World problems are the most complex in history. Human hopes are at low ebb, and the national pattern speaks of frustration. The force of circumstances impresses us with the seriousness of our responsibility.

With that background, we seminary students discover the vibrant clash of ideas coming from the professorial lectern to the study desk. Education becomes a process of grappling with the methods and contributions of the Weimans, Ferrès, Calhouns, Niebuhrs, Spinkas, Hortons, and McGiffertS. We are beset with ever-present controversies as to the relative importance of theology, philosophy, and Bible with sociology, religious education, and homiletics. And there are those of us who, as we work in churches and other religious institutions, find wide gaps between the classroom and the "field."

Each seminary has its own contribution to make to our joint religious thought. Every section of the country in which we live has its own problems, which become part of a national religious pattern. As we learn, think, and work, we are seeking clues to the effective functioning of the minister in modern communities. Most of us, during our days of preparation, have at least a few moments of insight when the separate parts of our experience fit together and become wholes. We begin to see the relation of theology to life, of experience to doctrine. We understand the meaning of Christian personality, for example, as we actually attempt to create it in young people with whom we labor. Preaching becomes a road to constructive accomplishment as we see something actually happen because of what we say. As the historical, emotional, and intellectual content of religion merges within us, practical service to humanity becomes a necessity. Our constantly expanding enthusiasm must be released through positive acts.

We are creating a united Congregational ministry for the future. Our efforts

ld be enriched if we could each ac-
e some of the aggregate of our total
eriences. We need to hear each other's
s in order to grow effectively our-
es. If each theological student would
ribute his own best original idea for
past year, the structure of our pro-
onal life would gain new content and
ning.

he Department of the Ministry is at-
pting to meet this need by allocating
of the QUARTERLY to theological
nts. This is a joint endeavor. Con-
ational theologs in each seminary
ld appoint an editorial representative
gh whom four types of contributions
be sent.

rst, we want expressions in prose or
ry of your best religious thinking in
area of interest. Write about new
zations in theology, social problems
ting the future of Protestantism, and
hts into the future of religion in
rica.

cond, we seminarians are interested
escriptions of actual experiences in
ch situations, with emphasis on the implications of your own effective techniques. These might include experiments with worship, preaching, recreation, educational curriculum, teaching methods, conferences, retreats, work projects, and many more.

Third, we can use statements of problems in which you have profound personal convictions. Others may be wrestling with the same issues. What is your conception of the role of the minister in society? What denominational policies and plans of action do you suggest for the future?

Fourth, tell us of forward movements, in theological education. What methods is your seminary using to make the educational process vital? From our experiments today are born the plans and successes of tomorrow. What are your experiments?

Perhaps in the future we shall have our own publication. But in the meantime we express our appreciation to the editor for helping us by this means to become more effective Congregational ministers.

JOHN W. ABBOTT
R. BERWYN DANIEL

"Concerning the State of The Union"

The Editor

THERE are historic phrases to capture and hold the imagination and this, to designate the President's sage to Congress, is one of them. re must be massive volumes of them his time, filed away, consulted now ably for the most part only by hisns, dusty, verbose, monumental. And he life currents of the Republic flow gh them and from them the historian l recapture the romance, the struc- the greatness of our national life. would be washed by light and ow, bright with eras of peace and perity, darkened by the tragedy of stormy with political controversies, nt with necessities, just what the n has been and done and left undone and ought to do. Perhaps some day a historian with the power to make dead bones live will write our history just from these messages.

The President, the newspapers reported, had trouble enough with his current message, and postponed and revised it and combined it with his "budget" message, and has finally given it to the Congress, the longest message in our national history—reflecting a "state of the Union" as confused as the document itself. Those of us who begin to have long memories recall no parallel situation even though we have lived through two World Wars. We knew we could and would take our victorious shares in winning those wars. How and when we can win through what

is actually a domestic and industrial civil war is not so clear.

Walter Lippmann, than whom there are few more judicious and clear-sighted publicists, in one of his articles called the current industrial confusion a "rash" of strikes and anticipated their disappearance, though he was careful not to precise the dates. At this writing (January 23rd), he is likely to be less confident. What will have happened by the time this issue of THE MINISTER'S QUARTERLY reaches its readers is beyond foresight. The economic disorders into which the war-entangled Union has long been falling, are likely to become so acute that the sheer necessity of going on at all will finally force adjustments and unwilling agreements, satisfactory to no one. They will not resolve the long maturing antagonisms between organized labor and corporate management, nor secure economic stability. They will be at the best only temporary halting places in an ascending spiral, up which they carry their own undoing. The pattern is time-worn: higher wages, higher costs, higher prices; higher wages which buy less and so on and on. There is no terminal up that topless, twisting road save, in intervals of depression, Humpty-Dumpty's fall. After which it begins all over again.

One can hardly call the far-reaching economic and social changes through which we are passing merely a "rash" of strikes. The trouble is far more than skin-deep. The rash is only symptomatic—something is organically wrong.

* * * * *

There are diagnoses enough to confuse everybody and satisfy nobody. We are, certain historians given to generalization hold, passing through the fourth major transition period in human history. The first was the transition from primitive culture to civilization—about which we actually know next to nothing. The second was the decline and fall of the Roman Empire. We know more about that. St. Augustine, who lived through one of its darkest crisis periods, wrote a book abo it for the comfort of his fellow Chr tians. He believed, in substance, that t things which really could be shaken h fallen in that the things which could n be shaken might prevail, thereby suppl ing a timeless principle of comfort a assurance of which we just now seem be in need.

The third transition period, it is al held, was from feudalism and the don nance of the Latin Catholic Churc through the Renaissance and Reform tion, the rise and development of scien the birth of nationalism and the rise capitalism to what only yesterday called our modern civilization, of whi we were boastingly proud and which endued with finality. Now that is falli in of its own badly balanced weight a we who are caught in its debacle ha no clear vision (always excepting M H. G. Wells) of where we are going what is going to happen to us on the wa All this very likely is right enough, b these spacious generalizations are of d bious comfort. We shall all be dead b fore they can be proved or disproved.

One school of economists says the ca talistic system is breaking down, bei structurally incapable of carrying *its* ov weight and being self-defeating in its o erations. The abundance it might produ is constantly halted by its subordinati to high, low and middle finance. Beyo debate strikes do enter into this pictu They are so far unescapable by-produ of the capitalistic system, but they can used by social and economic radicals bo to discredit it and speed its undoi Strikes thus become, on the scale on whi they are now being carried on, far mo than merely economic struggles. They a phases of class warfare, disclosures of militant program either to socialize indu try or bring it under the control of m bilized labor.

We begin to see how vulnerable o complex and all tied-up-in-one-bundle dustrial organizations really are. It h grown increasingly easy to paralyze o

ial life by calculated pressure upon its
ve centers. The old Ohio farmstead
this Editor's boyhood, was so self-
tained and self-supporting as to be
gely beyond economic assaults. Now,
elatively few workers can darken a city
a countryside, block its power services,
upt its transportation, silence its tele-
nes, leave it foodless and helpless—
insurgent labor knows it. The whole
ation thus becomes a problem in rela-
ship and responsibilities and the old,
question of the administration of
er. There may be new occupants of
seats of the mighty, the temptation to
power with no sense of social or moral
onsibility is as old as the first, long
shed throne.

* * * * *

his is the line theology has taken of
: human nature is incurably tainted
so long as we build our hopes of bet-
ways and better things upon our own
egenerate selves, we build upon the
d. Whether our stupidities and stub-
n unteachablenesses are by-products of
tainted human nature, or whether we
e failed in the fundamentals of educa-
, offers an engaging field for argu-
nt. At any rate, if one asked for a
rent exhibit "A" of industrial and eco-
ic stupidity involving everybody con-
ned, strikes will do as well as any. We
doing to ourselves what no external
has ever been able to do to us.

here was, two years ago, an acute
that robot planes might reach De-
t, or Pittsburgh, or Chicago—well,
ething has got Detroit, Pittsburgh,
cago, essentially more menacing than
ot planes. The adjustment of wage
es in a competitive industrial order is
fessedly a difficult business, but so
as labor is dealt with merely as a
modity either by those who sell or
se who buy, we are likely to continue
gime of industrial warfare, costly as
war is costly, tragic as all war is tragic,
le as all war is futile.

* * * * *

Somewhere along this embattled front Christianity should come in and the Church as Christianity in historic action. Somehow or some way they do not come in—as they should. There is a growing recognition that they not only should come in but might come in to the gain of everybody concerned. President Truman has said that if we would try to live by the Sermon on the Mount, our social and industrial sicknesses might be cured (those were not his exact words, but the substance of them). One hears now and then references to the Sermon over the radio; as if the commentators were finding out about it. Perhaps if these discoveries had been made sooner, much sooner, the state of the Union would be different. Perhaps the Church, to which the mandate of the "Sermon" was entrusted, is more responsible than its friends care to admit for so relatively little having been done with and about it.

First and last the church has been the master teacher of Western civilization, and if the Church had given its mind and might to the task, the way and truth and life of Jesus Christ might have been built into the structure of Western civilization to a really redemptive extent. It would not have been easy. The races which have built, more or less destroyed and then rebuilt Western civilization were, and continue to be, temperamentally allergic to about every implication of the Sermon on the Mount. Even the Church subordinated it to ecclesiastical power politics. Still, considering the authority of the Church and its opportunities to reach and mould Western civilization, it might have done better.

All this is shop-worn writing. One gets stopped almost before he has started by that most disconcerting of three-letter words, "How?" For the Sermon needs programs as well as proclamations, and the kind of social, economic and even human order which it needs to function freely, consistently and creatively is still far to seek. We are not even agreed about what, in the most spacious way,

that order should be. In retrospect this seems to be what darkened the bright dawn of the "Social Gospel." Its prophets have left us their passion and their prayers—*voces et praeterea nihil?*—voices and nothing more? Not so. They have left the challenge of an unfinished task, in fact a task as yet hardly undertaken. This challenge has always faced Christianity ever since Jesus spoke from the hillside. His followers across the centuries have made poetry of it, or a lovely music, or a sun-lit haze of far-off ideals, or a way of life for the saint, but always something too fine for the massive conduct of states and societies. Civilizations have always paid a great price for their refusals, but after a fashion got by. Now, with almost arresting suddenness we begin to see that the price might be the end of civilization.

All of which leaves us still with "How?" But maybe we are not yet ready for "hows?" We still lack the attitudes and tempers and the willingnesses and the purposes to try, without which there is no answer to any "how?" We really have far more social and economic intelligence than we are using. Christian leaders, teachers, preachers, can really do a good deal about this. For they know that one thing which might be the keystone of all building and rebuilding: that all our enterprises are corporate enterprises and that we are members one of another. All strikes are the economic denial of that truth—by "management" and "labor" alike. Every incident and consequence of these dark winter days etches that in with acid. Perhaps that is the only way we shall ever learn how true that truth is and what comes of ignoring it, by having it burnt into our souls. A President might, then, helpfully begin his message on the state of the union with (say) fifteen verses of the 12th chapter of First Corinthians. Labor and management might usefully read the same verses to one another. And when U.N.O. finally chooses its site and builds its palaces, selected verses from this same chapter might be set in multicolored mosaic over their por tals. Preachers might preach more abou it, with such specific applications and il lustrations as the newspapers, etc., ar now furnishing.

* * * * *

Lent comes late this year. About a late as it ever can come, which is fortu nate. The churches and their ministe will have more time to get ready for i Lengthening days and crescent sunligh may bring brighter situations and som surcease of charge and counter-charg and bring industry into productive actio instead of militant and mutual impove ishment. For all that our repentance will need to be deep and searching an our purposes of amendment open upo vaster horizons then those of mere pe sonal piety.

Lent, 1946, has meanings and possibi ities to make the Season significant be yond words.

* * * * *

January 25—Now that this much re written and crossed-out attempt at "timely" editorial is ready to go to th North River Press, it seems to miss th mark. Perhaps THE MINISTER'S QUAR TERLY should not try "timely" editorial At least its editor should not. He sug gests, therefore, that those who read i rewrite it for themselves. What can preach ing this coming Lent do for the "sta of the Union"? Preaching cannot ignor it, nor be partisan in its verdicts, no lose faith and courage—certainly preach ing and worship between them can d much to invoke a better temper, mit gate antagonisms, urge conciliations an a right spirit within and amongst u Nations have souls as well as individua and in some deep way our current di orders are disorders of the nation's sou There is no healing for that sickness sav the Gospel of Jesus Christ. His ministe hold that in trust. It is not easy to pu into words what now depends upon the administration of that trust.

The Place of Prayer

The Rev. Raymond A. Beardslee
Springfield, Vermont

ONSIDERED as a piece of design or a work of art, the Sunday morning service of worship in the Protnt church is something elaborately cellaneous, devoid of unity of form or ne, and without sequence, progress, limax. All the separate parts are come in themselves, and completely sepa- ; they could be reset in almost any r way with identical effect.

he Roman Catholic liturgy (from ch the Protestant service came by slation, imitation, revision, and reac-) is something very definitely unified ts natural progress toward the central climaxing theme of every mass—the rifice of Christ ministered in the stly miracle of the bread and wine of Eucharist.

When the Reformers discarded the mir--working priesthood, the alien altar the Latin ritual, and introduced the lic platform (*pulpitum*) and the teach- desk, with an open Bible in the com- tongue to be read, expounded, sung, recited for the instruction and inspion of the life, faith, and worship of common people, they moved the cen- of gravity of the service from the ncel to the pews, from the altar to the pit, from the bread and wine to the le, from priesthood and ritual to ser- and song; and with these radical rations of the constituent elements of service, they destroyed the pattern of old without achieving unity in the new. he Reformers themselves had no unimity in their latitude toward the new grams of worship.

n Luther's conservative *German Mass* 1526, "except that the vernacular was stituted for the Latin language, the framework and order of the Roman sal was closely followed." (*Encyc.* ., Art. "Liturgy.") Nevertheless, "the Lutheran churches of northern Europe have not been slow to avail themselves" of Luther's expressed hope that they "would from time to time make such change and adaptations in the order of service as might be found to be convenient." (*Ibid.*)

Calvin's Sunday morning service was more original, consisting of: (1) Scripture Reading; (2) Recitation of the Ten Commandments; (3) Confession of sin and supplication for grace; (4) A Psalm of David (sung); (5) Extempore Prayer (prefatory to the Sermon); (6) Sermon; (7) Lord's Prayer; (8) Creed; (9) Benediction. The Communion Service was distinguished and noble: (1) Exhortation; (2) Apostles' Creed; (3) Long Exhortation; (4) Distribution of bread and wine as the people advanced to the table, while a Psalm was sung or a suitable passage of Scripture was read; (5) Set form of Thanksgiving, by the Minister; (6) Song of Simeon; (7) Blessing. (*Encyc. Brit., ibid.*)

From this it will be seen how the early Protestant service of worship had all the elements of the Protestant emancipation, but neither unity nor organic structure in their arrangement.

This is the origin and history of the dis-Order of Worship of the present-day Protestant Church.

Can we, at this late date, and under these hereditary handicaps, reduce the morning service, or any considerable area thereof, to the dominion of organic order and unity?

I

When worshipers come formally into the House of the Lord, surely one primary purposes should be to talk to God.

That means: Prayer.

But one does not talk to God off-hand

and without having something definite to say which is profoundly fitting and deeply personal.

That means: Spiritual Preparation.

The Sermon is the exercise which should furnish the mind and move the heart to Prayer.

That means: the Pastor as well as the People.

Public Prayer should grow out of the content and spirit of the Sermon—immediately and obviously.

That means: the public Prayer should be definitely prepared, out of definite material, and show its preparation by its insight, order and beauty, its vitality by its living source. Public Prayer may not usefully be a haphazard hodge-podge, nor a mummified formula "rich with the diction of the ages," nor a bunch of artificial wax-flowers out of a Prayer Book. Prayer should be the most living thing in worship, public or private—the voice of the people responding in Prayer to the Voice of God in Scripture, Sermon, and Conscience.

As the Prayer grows out of the Sermon, so the Sermon itself should grow out of the Scripture Reading, immediately and obviously.

That means: that authentic, living, nourishing, first-hand preaching comes straight from the primary source: the living Bible.

All of this means moving the "Pastoral" or "Long" Prayer from its traditional and various isolation early or midway in the service, to a new position of primacy at the end and climax of the service. It also means, logically, moving the Scripture Reading forward to its organic place immediately preceding the Sermon.

Scripture—Sermon—Prayer: in a sequence uninterrupted by anything save, possibly, a brief pause.

In this new position, the Prayer is not the short anticlimax often heard after the Sermon. It is still the "Long" Prayer and the "Pastoral" Prayer—though, perhaps, purged of some of their generalized irrelevancies and their particularized mo bid personalities. The Prayer in the co cluding position will be something wi spiritual roots running deep in the appe of the Sermon and in the response of t audience, and it will have a higher a wider outlook, worthier of worship a worthier of the worshipers.

Such a Prayer makes the whole servi definitely significant for its unity, organ progress, and inherent climax.

Here is momentum and power.

This is the clue to "the place of Praye —and to the function of Prayer.

Is there anything more inherently u fying than Prayer? Or anything mo climaxing?

II

This experiment in unification of wo ship may now be carried forward a backward a little way.

There are great opportunities for t exercise of skill in the selection of a hym to precede the Scripture Reading. Su a hymn may be general or particular, b in either case it may be selected and su (with or without a "bidding") as a de nite preparation of the spirit for the rea ing of the Scripture which shall prece the Sermon. (A real concordance to t hymns would be a valuable working to if only it existed!)

Equal skill may select a final hym which shall set to music the gratitude humility, the resolution or aspiration, t petition or the challenge, of the Pray which crowns the Sermon; and then Se mon and Prayer might go singing hom in the heart of folk who have truly h an experience of real worship.

So the series would be: Hymn—Scri ture—Sermon—Prayer—Hymn—Benedi tion.

III

There is one special occasion on whi the suggested place for the Prayer m have singular possibilities to unify t service and add a great and significa increment of effective power.

On Communion Sunday, this Prayer ich grows out of the Sermon may as dily grow into the Communion Serv-

Delivered from the pulpit where the rmon was preached, it is the true place mode of preparation for participation he Lord's Supper.

All the traditional values of invitation exhortation, of confession to God forgiveness to fellowman, of thanks-ng and dedication, of the communion saints, the household of faith, the rch in the community and the church he world, but especially the memory the tenderness, beauty, pathos and of the sacrificial love and sorrow devotion and patience of the dying iour, which transfigures and glorifies sorrow and suffering and penitence, crowns enduring faith with uttermost ation—these things which have been ressed hitherto in such various ways the approach to the Table, may be nered together here within the com-s of a central Prayer whose inspira-n is that great Intercessory Prayer of us on the night when He took bread brake it and gave to His disciples.

This device paves the way for the com-e simplification of the Supper itself hich stands in need of being allowed tand in its divine simplicity, unadorned undisguised, most moving when most ple, the more strikingly the more the of the service is ritualistic. When the ister presides at the Communion Ta-elaboration is superfluous. His hum-t and quite sufficient wisdom will be confine himself to the distributive reci-on of the formula for the administra-of each element, as recorded in the line tradition (I Corinthians 11:23b– prefaced with the words: "Dearly oved, we read—"). Let the rest be nce — meditation — memory — "com-nion."

IV

This relocation of the Prayer acts as owerful unifier of the major part of service.

It also quite definitely divides the whole service into two distinct and different parts.

This division of the service is a good thing in itself, as it makes more tolerable the more miscellaneous nature of the earlier part of the service.

It remains, then, to be seen if the earlier part of the service is susceptible of attaining a unity of its own by grouping the parts around some central feature.

Whether this part is old-fashioned or ritualistic, let us resolutely banish *notices* from the pulpit! Notices are no part of public worship! Get the board of Deacons to back that up on spiritual grounds! Announce that henceforth and forever, notices shall go upon the *bulletin board,* in charge of a named custodian, with full responsibility to prepare all notices received and post them there.

With similar intent, let us omit all the verbal mechanics of announcing the numbers of the hymns and the stanzas thereof, the numbers of the Responsive Readings, and the gathering of the Offering. Numbers of hymns and Responsive Readings should be on the hymn-board, and the Offering is the more dignified for being automatic.

That leaves from six to a dozen items, according to whether the governing idea of the service is old-fashioned and simple or new-fangled and ritualistic.

In the service with which the writer is currently most familiar (Rev. Richard F. Beyer's, Springfield, Vermont), the unifying element of the earlier part of the quite ritualistic service is the presence of a Children's Audience, consisting of the Sunday School (all grades above primary) sitting as a group with their teachers in the front pews. This is an integral part of their Sunday School program, and the timing is such that at the conclusion of class-work they all adjourn as a body from the Sunday School classrooms to the church auditorium, just before the opening of the morning service, while the adults are being seated and the organ is being played in the chancel.

When the organ stops, the service begins with the quartet singing a brief (1) Introit from the vestibule in the rear; then the vested choir marches up the aisle singing (2) the Processional Hymn; the Minister reads the brief (3) Call to Worship, with congregational responses (from a complete Order of Worship card in each person's hand); the children read aloud the brief (4) Children's Prayer; the adults follow with the unison reading of a brief (5) Adults' Prayer; and all join in repeating (6) the Lord's Prayer. The audience then is seated for (8) the Responsive Reading. An effective variation has been adopted in this item of the program, the Minister and Choir reading the first verse (standing), and the (seated) audience reading the second verse, and so on throughout the selection. The Minister then moves from the Lectern to the center of the platform and gives the (9) Children's Sermon, after which he turns and walks to the back of the Chancel and takes his seat behind the Communion Table while (10) the Offering is being gathered.

The ushers bring the Offering forward and stand in a row facing the Communion Table (the audience rising) for the brief (11) Prayer of Thanksgiving and Consecration and for (12) the Doxology. During the singing of the Doxology, the ushers advance singly and yield their respective plates into the Minister's hand, who sets them (singly, not stacked) upon the Table. The Organist then plays the Hymn, during the singing of which the Ushers return to the rear of the Auditorium and the children follow them down the aisle and either slip into the seats with their parents (a thing urgently to be encouraged!) or return to their homes. From the Communion Table, the Minister proceeds at his pleasure to the Pulpit.

V

Thus a rather extended and miscellaneous section of the whole service naturally falls into a unity around the central fact of the physical presence of the Ch dren's Audience, and that part of t service physically ends when the childr physically leave.

In a simpler, shorter order of servi the Children's Audience can be used the same unifying effect; and the ce monial of the Offering, with the Ch dren's Recessional Hymn, will effectiv divide the two parts of the service fr each other.

Lacking the device of the Childre Audience, it may be left to the very va ety of the forepart of the service to ca ture the vagrant minds and thoughts wh have strayed into the House of the Lo out of many experiences and preoccup tions, and gradually unify them in t atmosphere of place and program, and shepherd them, with the help of the Ho Spirit, to converge toward the strong unified sequence of the Scripture, Se mon, and Prayer.

(Incidentally, this humble worship would plead for the recognition of t superior possibilities of an instrumen solo, preferably violin or 'cello, during t gathering of the Offering, in the place a second anthem or vocal solo. It is a mittedly a mistake to smother the s nificance of the Offering under an a them or a vocal solo; it is an equal er to delay the anthem until the Offeri is gathered and then delay the presen tion of the Offering until the anthem solo is sung! Is there such a thing setting money to music? Then the distin tive but unobtrusive violin is the instr ment which can do it, par excellence!)

The "Place of Prayer" in a service worship is at the *acme*. When a Minis stands there, he himself must be at best. Placing the Prayer in that supre location will inevitably and unconsciou enhance the quality of public Prayer, a will consciously challenge the Protest ministry—(and, hopefully, the Semi ries!)—to a much-neglected personal d cipline in the study of the art of Pray

"Lord, teach us to pray."

Pastors' Salaries

THE time has come when the denomination as a whole must give serious attention to better salaries pastors. For some years salaries of y working pastors have been below level of actual necessity. Now that cost of living, by government report he basis of overall costs, has risen er cent since 1940 and is very likely o above this figure, the condition of st number of our pastors is critical ed.

he local church is a free agent in our mination and no outside agency can ate to it. This does not forbid the mination reasoning with church of-ls, and that is what the denomina-'s Department of the Ministry intends o and that right early.

he average salary as reported in the 4 Year Book, for the denomination as hole, is $2,082. This is the average ry for 3,277 pastoral units, most of h are single churches, but it includes alary units the several hundred yoked shes where one pastor serves two, e, and in a few situations, four or e small churches.

he denomination reports 3,295 par-ages—18 more parsonages than pas-l units. Some of these parsonages ng to vacant or inactive churches. A er careful survey indicates that at t 75 per cent of our pastors enjoy rsonage in addition to the cash salary. e pastors have an allowance for car ense, annuity dues, and a modest unt for incidental and travel expenses. breakdown of salaries indicates that pastors of the 140 churches in our wship with a membership of 1,000 or , for the most part have fairly ade-e salaries. It is the salaries paid by e few large churches (4 per cent of l pastoral units) that give our denomi-n the reputation with interdenominational groups that we pay high salaries. Eight or ten of our strongest churches pay salaries that rank among the highest in Protestantism. But this favored position is enjoyed by a very few pastors.

The second group of churches, from 500 to 1,000 in membership, totaling 326 or 10 per cent of the total pastoral units, also pay fairly adequate salaries. And in both of these groups, which total 14 per cent of the total pastoral units, there is evidence that official boards are aware of what is happening in the cost of living and have taken this factor into account, though there are quite a few instances where a cautious board of trustees has kept the salary on the old basis. It must be said that there are cases known where the increase in giving has been added to reserves and the pastor's salary kept at the old level. The situation, however, of the 2,811 pastors of churches with fewer than 500 members is in some cases desperate and in practically every case the salary is below an adequate standard.

While the pastor is not the best advocate of an increase in his salary, there is no reason except his modesty why he should not lay his needs, fairly and frankly, before his board. He knows better than anyone else in the parish what the church is able to pay and he knows his own requirements. But he must have back of him whatever influence there is in the denomination. The question is what will be most helpful.

The Department of the Ministry plans to bring this whole question to the forefront at the meeting of the General Council at Grinnell in June. We desire all the information possible before that meeting. We shall have abundant information on (a) cost of living increases from government sources, (b) the increased costs of seminary training, and of college education for the pastor's family.

We need advice from pastors everywhere on increased costs for parish work, pastors' special expenditures, pastors' budgets, and similar factual material. Then we wish greatly to know what pastors believe should be done. This matter must not rest with the *passing of resolutions*. That has been done again and again in the past—such bromidic action will not suffice!

There has been a real growth in the number of churches participating with the pastor in the Annuity Fund. But more must be done to secure the membership of every pastor in this Fund. What more can be done here to bring into the Fund all our pastors and to induce every church to meet its share of the cost?

Your letters of comment and suggestion will be greatly appreciated. Kindly send to: The Department of the Ministry, 287 Fourth Avenue, New York 10, N. Y.

JAMES F. ENGLISH, *Chairman*
FREDERICK L. FAGLEY, *Director*

"The Pastor's Devotional Life"

The Rev. Kenneth E. Seim
Tallmadge, Ohio

IT is difficult to approach this subject as the devotional life is something we all know should be cultivated. No need to tell us again that we grow spiritually only in proportion to the time spent in speaking with Him. And yet if you are like myself—and I hope I am not too different—I must confess my personal devotions one of my most difficult tasks. Rather there are two tasks I find I have a tendency to put off or to make excuses for not doing. One is my personal devotions, the second, pastoral calling. Yet no two tasks in any man's ministry are more essential or reward the doer with more blessings.

I would like to share with you materials and devices used in my own personal devotions in the hope that they may help some one who is struggling with this problem. I thought a good bit before deciding to discuss something so personal as one's own private devotions. But if any of us can share something that will help another above the "lower reaches of prayer" it is a common task with the saints. As Bishop Kelley has written in his *Sacerdos et Pontifex*, "The multitude may be on the 'lower reaches of prayer,' but its spiritual leaders should try hard to rise above the clouds."

Usually I begin my devotions the first thing in the morning when I enter the study. First I read two or three pages of devotional literature. Last year I read Augustine's *Confessions*, Woolman's *Journal*, and *The Imitation of Christ* by Thomas à Kempis. It was Dr. Matthew Spinka of Chicago who suggested this idea to me. He said it was impossible for the minister to get along without this kind of reading. Out of the books read last year I received the most help from Woolman's *Journal*. Perhaps some other work would appeal to another. It is as Steere writes in his book *Prayer and Worship*, which, by the way, is also an excellent devotional reading, "there is no virtue in being acquainted with all devotional literature for some will appeal to you and some to another." It is also well to remember what Bishop Kelley said in the work referred to before, "Nobody ever became a saint merely by reading about saints."

The second step in my devotions is to write a collect. As a rule one is suggested by the devotional reading. This is a good "spiritual exercise" if one may use the term. A summing up in a phrase or sentence the longing of one's heart at the moment. This was suggested by De

rry when he gave the Alden-Tuthill
ures at Chicago Theological Seminary
938. As an example here are two
ndom from my scrap book: "O Thou
hast taught that we are most truly
when we lose our wills in thine,
us to attain to this liberty by con-
l surrender unto thee, through Him
surrendered most completely. Amen."
ou giver of life, Thou provider of
way, Thou strength for the daily task;
nward through this glorious existence
ravel, may we ever have the grace
orn all that which will mar its beauty.
e name of Jesus who kept life beau-
Amen."

e third step is prayer. No need of
elling about this part of my devo-
except to say that I do a miserable
f it. My mind wanders, I get sleepy,
n interrupted by the telephone, the
barks, the neighbors start their cars,
Do any of you have the same trouble?
course I have exaggerated, but again
pe I am not the only one who has
trouble. Steere in his work has helped
ome at this point. He suggests pray-
the distraction into the prayer. For
mple, if a dog is barking you might
in this manner: ". . . make me as
in my praise and as persistent in
adoration as the dog which is bark-
' I try to follow a pattern in my
er. I have lost the source of the idea
I think it a very good one when it
be carried out. It is the old pattern
of adoration, confession, thanksgiving, supplication and if one takes the first letter of each word they spell out acts, which always makes the pattern of the prayer easy to remember.

In the fourth and last place I read the Bible. I read it with no thought of biblical criticism. I read it with a receptive mind so that if there is something there that should strike home to me personally I will get it. Here, in my devotions, I read it for my own good, in contrast with studying it later for some one else's good.

This concludes my formal devotions, all of which takes about an hour. But I feel I would be leaving out something highly important if I did not tell you of another practice which I use. It was suggested to me by Steere and has worked so well for me that I pass it on. He writes: "Throughout the day's work or in the many intervals that come between different parts of our work we may be helped by ejaculatory prayers, 'the little cries to God': a word, a verse, renews us and calls back our intention." I think I do a much better job of prayer here in this way than I do in my formal prayer in devotions. Little prayers of adoration. When I come across a good passage in a book, after I have had a fine visit with a friend or made a good pastoral call. They are prayers, with and without words, but I believe them to be the most sincere prayers I offer.

The Minister and His Denominational Publications

The Rev. William E. Gilroy, D.D.
Sometime Editor of *The Congregationalist* and *Advance*

MINISTERS do not always practice what they preach, and I am not among the guiltless, but in follows, insofar as I presume to ch to my brother ministers, it is not out of what I believe, but also out of what I have ardently and consistently practiced.

The fact that for over twenty-five years of my ministry I have engaged in editing denominational papers might suggest a strong bias on my part, an exaggerated

emphasis on their importance, and a too-obvious appeal for the support of those whose present responsibility I can so well comprehend because of what I have myself experienced. My editorial experience is not without significance in what I have to say; but I revert to the years during which I was a pastor with no anticipation of ever becoming an editor, when my conviction and practice concerning the publications of my denomination were already well established.

Like many others in our fellowship I came into the Congregational ministry from Methodist backgrounds. I qualified for Methodist ordination, but in a somewhat unsettled frame of mind I requested the Conference to defer my ordination for a year. In the meantime I met the late Dr. J. P. Gerrie, then editor of *The Canadian Congregationalist,* and his exposition of the nature of Congregational independency, of which up to that time I had known nothing, so appealed to me that I accepted a call to the pastorate that he had just left, and was settled and ordained in the Broadview Avenue Congregational Church, in Toronto, a church since merged with a Methodist congregation in the United Church of Canada.

One of my first acts was to subscribe to *The Canadian Congregationalist,* the "Boston" *Congregationalist,* and the British paper *The Christian World,* nonconformist but predominantly Congregational. Later I subscribed to *The British Congregationalist* as long as it was published. In my new relationship these papers seemed as essential as tools to a carpenter; and unless a minister wished to play a lone hand, acknowledging no denominational relationship or fellowship, I have never understood how he could be well-informed or fulfill the reasonable obligations of fellowship without access to the main records of events and the current expressions of thought and activity in his denomination. When I went from Wisconsin to Boston, after less than three years in the U. S. A., to interview the committee in connection with the editorship of *The Congregationalist,* an of that I had neither anticipated nor soug I was told that the committee was s prised at the evident extent of my kno edge of American Congregationalism. T was due partly to the fact that I had ready attended three Congregational N tional Councils, Cleveland (1907), Gra Rapids (1919), and Los Angeles (192 but it was due chiefly to over twenty yea persistent reading of *The Congregation ist,* reinforced with some years of quaintance with *The* (Chicago) *Advan* and with *The Outlook* and *The In pendent.*

As for denominationalism, I am as denominational as the next person wh it comes to belief in Christian unity; as I have observed them (and I have be a close observer and participant) Chu Union movements, professing high ide of unity in Christ, have resulted actua in larger denominations, with much of former denominational aspects of cr and authority. I have valued Congre tionalism through the years, and still va it, because in the field of ecclesiasti polity it represents something freer a larger than any of the proposed or achie unions.

But there will be a need and place denominational organs and literature long as there are denominations; and spite my own virtual undenominational (Congregationalists are too free, dive independent, and loosely associated, cept in united effort for specific Christ ends, to be in any strict sense a " nomination") I am inclined to think t denominationalism will be with us fo long time, as a normal expression of p ticular emphases in the broad field Christian faith and action.

I

When I came to *The Congregationa* in 1922 I found in some quarters dences of considerable reaction aga denominational journalism. This was in large measure to the growing po and influence of *The Christian Centu*

ch had burst denominational bonds to the waning power of other interominational papers like *The Christian rk*. It affected *The Congregationalist,* ch was then, and had been for many rs, much more than a denominational an—a cultural organ of Christian life thought, expressive of, rather than inated by, what *The Christian Cen-* once described as "a public-spirited mination." The outstanding denomiinal organs of that time, such papers *The Churchman, The Continent, The istian Leader, Zion's Herald, The istian Register,* and others that I could e were, in fact, all ably edited organs eligious thought and opinion, denomiinally affiliated, but not in the nature ouse organs, or in any narrow sense minationally controlled. It is an insting and strange anomaly that dur the very years when the propagan- of interchurch comity and interminationalism has been at its highest, trends in denominational journalism e been more, and not less, denomina- al; with a few notable exceptions e trends have been toward house or- s, with less emphasis upon editorial dom, and much more emphasis upon rol by officials or official groups. In instance, not I am glad to say in Congregational fellowship, the execu- head of a denomination demanded exercise of censorship over any comnication discussing matters of denomional policy—and this in connection a paper that formerly had enjoyed utmost of editorial freedom.

II

am frank to say that I regret these ds, which a wise acceptance and nger support of the more liberal-spir- and broader type of denominational rnalism might have obviated; I think in religious journalism much ground been lost. But whether or not this be , the purpose of this article is to al for the interest in, and support of, own denominational papers that will make possible not only high quality in production, but assure the freest and most effective expression of what the denomination is thinking, and the best possible report of denominational activities. It is the constituency, even more than the editor or the controlling group, that makes, or can make, the paper if such wide, intelligent and constant support is given.

By support I do not mean concurrence in everything that is said or done. Criticism and expression of dissent are as essential and valuable in the maintenance of high standards in journalism and publishing as are the plaudits of pleased readers. But criticism and dissent are worthless in guidance and constructive influence, if they are only that and unassociated with long-range interest and support. The two weakest links in denominational journalism, and I have special reference to our own denomination, are the churchmembers who are not interested at all, and those who are so intensely interested that they judge everything by its effect upon themselves, and react accordingly. At a meeting of editors I once heard Llewellyn Jones, then editor of *The Christian Register,* say that every month he bought an English photographic paper because of his interest, as an amateur photographer, in a single page, although he had no interest in the rest of the magazine. I could not but contrast this with the attitude of the reader, and there have been not a few such in our Congregational Christian constituency, who writes in to cancel his subscription if a single page happens to incur his disapproval. A striking example was the Connecticut deacon, who canceled his subscription because *The Congregationalist* reported an address, at Symphony Hall in Boston, by the late Senator Borah on the then issue of the recognition of Russia.

III

Our Congregational Christian constituency represents so many and varied attitudes and viewpoints that I once ventured to say that an editor in our fellow-

ship could do nothing so well but someone would take exception to it, or nothing so badly that someone else would not commend it. That is, perhaps, an extreme statement, but not as extreme as one might think. In such a situation effective and able journalism and general publishing depend upon the intelligent support of the tolerantly minded, who recognize that it is this very variety in opinion and judgment that constitutes a chief need for vital organs of expression and discussion.

Comparable to the self-centered, somewhat intolerant reader is the type of minister, fortunately not very numerous, who regards the denominational organ with a possessive interest, demands as a right the publication of a letter or article expressive of some pet peeve or ecclesiastical hobby, and is duly indignant if the editor fails to include it in the next issue of "our paper." It has been my observation that editors seek to be courteous and fair toward all correspondents; but the correspondent who claims for his contribution right of way fails to realize that an editor's chief duty is to select from a mass of material, always far in excess of space, what he deems of greatest interest and importance; and also fails to realize that if he accorded to every minister and layman such right of way there would be no space for anything else and all semblance of editorial control would vanish. A denominational paper is not a commonly owned and conducted project in the sense in which such possessively minded contributors regard it.

What I am endeavoring to say is that all our denominational publications might be improved in quality, increased in value, and made more effective in results, if there were wider interest and stronger support on the part of all, and especially on the part of the ministers, upon whose attitude depends in large measure the attitude of the lay constituency. I have been interested in contrasting the aloof and somewhat superior attitude of some ministers toward their denominational papers with that of the outstanding le ers and preachers. During my twenty- years as editor the greatest encoura ment and strongest support that I came from men who would be recogni as among the foremost. In addition many messages of personal encoura ment, Dr. George A. Gordon, of the South Church in Boston, made his chu lists available and cooperated in putt on a campaign that brought in over new subscribers from that one congre tion. At about the same time Dr. C man, who read the weekly issues with s care, judging from his comments, nothing even in a remote corner esca his attention, invited me to his Brook pulpit, paid my expenses, and gave twenty minutes of his morning ser to present the case of religious jour ism. Incidentally, Dr. Cadman once me that a great and determining influe in his life was the religious paper came weekly into his boyhood home.

Considering the attitude of such n and many like them, one could only v with mingled amusement and chagrin occasional reactions of those who c sidered it beneath their dignity to h anything to do with their denominatio paper. More seriously, one could ref upon what might have been possible the mildly apathetic of our several th sand Congregational Christian minis throughout the land had assumed, eac his own way and with his own possi ties, interest and support similar to given by some of the outstanding lead A great new day of journalistic po and influence might have been possibl

IV

As I look back upon this article I r ize that I have not done at all wha set out to do. My aim was to write so thing objectively, appealing for stron support of all our denominational publ tions, and to indicate the general bene that would come from such support. stinctively, and apparently inevitably have reverted into the field of my

icular experience. But what I have applies to all. It has long been my ef that a strong central organ, made hat it could be, by denomination-wide rest and support, could obviate the l of much sporadic publication, and e a better medium than the pamphlets now find so much of their destination hurch furnaces. But that, if it ever es, is a long way off. Much that is published is the vital expression and al of those whom we have appointed d and direct the benevolent activi- denominationally approved. This lit- re deserves and needs more inter- reading and wider circulation, essen- or a better informed constituency.

e publications of the Commission on gelism and Devotional Life are the uct of a representatively chosen p, who carefully consider and deter- what best merits publication and is valuable for enriching the quality hurch membership, promoting more tive church fellowship, and deeper tional life. In the days when *The gregational* was a weekly, Dean Brown that in his pastoral days he had con- ed a *Congregationalist* in a home h a pastoral call a week. A copy of *Daily Devotions,* left in a sick-room, or in any home in a pastoral call, is an extension and continuance of that call. The circulation of this, and similar aids to devotion and fellowship, published by the Commission, would advance by leaps and bounds if all ministers discovered the worth in these things that some pastors have already found.

Is THE MINISTER'S QUARTERLY reaching all our ministers? If not, we who value it ought to make it known and commend it to others. The minister has special interests and problems that cannot be dealt with in a general religious paper that makes appeal to the interest of laymen a major aim. There is need for a "ministers' paper," and, though its field is limited, I know of no paper as ably edited and vitally directed toward its purpose of giving aid, counsel, and inspiration to the minister, as THE MINISTER'S QUARTERLY. If this article should appear in print I hope that Dr. Atkins will not delete this final paragraph. He has served our denomination and his brother ministers well, and deserves our deep gratitude. The circulation of THE MINISTER'S QUARTERLY ought to be as numerically large as the Year Book list of ministers.

elcome: To 106 ministers of the Evangelical and Reformed Church and to 175 ngregational Christian students now in seminary as subscribers to the QUARTERLY.

F. L. F.

Pastoral Epistle III

Concerning *THE RETURNING CHAPLAINS*

Brothers in the Ministry, Greeting—

Our major concern just now is for the returning chaplains. Almost daily two or more of them are in the office for conference. It is an inspiration and a pleasure to talk with them. I am impressed with the fact that most of them are coming back with a new sense of mission and an urge to share their experience and their new points of view with the churches. It is also interesting to see how little their war experience has changed them. They remain at heart ministers eager to get back to settled pastorates. They do not seem inclined to make unreasonable demands, or to expect salaries equal to what they have been receiving in the armed services. They are dominated by the desire for a chance to give what they so firmly believe they have to offer.

There are enough vacant churches on our list for all these returning men. Unfortunately the majority of these churches do not afford the opportunity nor promise the financial support to which the returning chaplains feel they are rightfully entitled. Since the speedy termination of their contracts with the government faces them with the prospects of unemployment, they are naturally anxious about their future. They have been assured that everything possible will be done for their assistance in getting placements. It is up to us to see that these promises are kept. We placement officers and the churches without pastors have been asked by the denomination to give them special consideration. This we are doing. Since September 1 one hundred and twenty-four chaplains have been registered in this office for placement; many of whom have secured churches or have accepted positions in allied work, or are in process of locating.

We dare not be too optimistic that all of these men will speedily find satisfactory placements. Our problem is complicated by two factors. The sudden end of the war, and the speeded-up demobilization has dissipated our original thought that the return of the chaplains would be gradual and that their assimilation by the churches would be a protracted process. The other factor is that in filling vacant churches with returning chaplains we thereby lessen the number of openings available. Ordinarily when a church calls a minister, the church from which he is called becomes vacant. The total number of vacant churches remain the same. But when a chaplain is called, no vacancy is created, so the number of openings is reduced by that much. In view of these factors we must ask for your understanding and cooperation. We hope that the chaplains will be assured that we stand ready to do everything we can to help them. May we suggest that ministers seeking change of pastorates be mindful of the situation in which the chaplains are placed, and be content to wait until conditions are more normal before pressing their own claims.

Yours in the practice of Christian fellowship,

THE REV. HORACE F. HORTON, D.D.
Secretary, Board of Pastoral Supply